**42.**] **the Jews’ preparation day**  
seems to indicate clearly the preparation  
*of the Passover*, as I have before maintained   
that the words mean; not the mere  
day of the week so called, which, as it was  
by the Christians also in the Apostles’ time  
named *the preparation* (Parascévé), *would  
not be qualified* by the additional statement   
that it was “*the Jews*’ preparation  
day.”   
  
The words **because the sepulchre was nigh at hand**,   
may certainly at  
first sight appear as if St. John were not  
aware that the tomb belonged to Joseph;  
but it is more likely that the thought of  
asking for the Body may have been originally   
suggested to Joseph by his possessing   
a tomb close to the place of crucifixion,  
and so the *nearness* of the tomb may have  
been the real original reason of the whole  
proceeding; and St. John, not anxious to  
record every particular, may have given it  
as such.   
  
It is much better to keep  
the order of the original in rendering this  
verse. There is weight and pathos in the  
concluding words, as completing the great  
subject of this part of the narrative, which  
is lost by transposing as in A. V.  
  
  
**CHAP. XX. 1—29.**] JESUS ALIVE FROM  
THE DEAD. COMPLETION OF THE DISCIPLES’   
FAITH WROUGHT THEREBY. And  
herein,   
  
**1—18.**] *Contrast between His  
former life, within the conditions of the  
flesh, and His present, in which His  
communion with His own partakes of his  
new relation to the Father.* Compare  
Matt. xxviii. 1: Mark xvi. 1: Luke xxiv.  
1.   
  
On the chronology of the events of  
the Resurrection, see note on Matt. xxviii.  
1.   
  
*I attempt no harmony of the   
accounts :—I believe all such attempts to  
be fruitless ;—and I see in their failure  
strong corroboration of the truth of the  
evangelic narratives.* It is quite impossible   
that so astounding an event, coming  
upon various portions of the body of disciples  
from various quarters and in various  
forms, should not have been related, by  
four independent witnesses, in the scattered   
and fragmentary way in which we  
now find it. In the depth beneath this  
varied surface of narration, rests the great  
central fact of the Resurrection itself,   
unmoved and immoveable. As it was THIS  
above all other things to which the   
Apostles bore their testimony,   
so, in their testimony   
to this, we have the most remarkable  
proof of each having faithfully elaborated  
into narrative those particular facts which  
came under his own eye or were reported  
to himself by those concerned. Hence the  
great diversity in this portion of the   
narrative :—and hence I believe much that is  
now dark might be explained, were the  
facts themselves, in their order of   
occurrence, before us. Till that is the case,  
(and I am willing to believe that it will be  
one of our delightful employments   
hereafter, to trace the *true* harmony of the  
Holy Gospels, under His teaching of whom  
they are the record,) we must be content  
to walk by faith, and not by sight. We  
must also remember in this case, that our  
Evangelist is selecting his points of   
narration with a special purpose,—to shew us  
how the belief of the disciples was brought  
out and completed, after the unbelief of  
Israel: cf. vv. 30, 31.   
  
**1, 2. Mary  
Magdalene**] She was not alone (Matthew,